

Modern Day Deviant Groups

Shaikh Ahmad Ibn Yahyaa An-Najmee

Source: His book *Al-Fataawaa Al-Jaliyyah 'anil-Manaahij Ad-Da'wiyyah* (pg. 51-57) compiled by Hasan Ibn Mahmood Ibn Mansoor As-Daghreeri

Question: "Noble Shaikh Ahmad Ibn Yahyaa An-Najmee, may Allaah give you tawfeeq, there are found some books that include talk about these hizbee groups, which have incorporated a methodology that opposes the methodology of the Salaf in the fields of knowledge and action. And these books fall in between that which is large and difficult for the beginner to grasp of its content and between that which is short and contains little benefit. So O Shaikh, we hope that you can give us a clear but brief image of the most prominent of some of these methodologies' founders and some of the issues they are criticized in. This is so that the Muslims can beware of falling into any part of that. And if you would be so kind O Shaikh as to direct the last of your talk to focusing on the true methodology, which every Muslim is obligated to follow..."

Answer: All praise be to Allaah, and may His peace and blessings be upon the most honorable of all creation, our prophet Muhammad, and on his family and Companions. To proceed:

Jamaa'at-ul-Ikhwaan al-Muslimoon

Definition of the Ikhwaan Al-Muslimoon:

They are the followers of Hasan Al-Bannaa. There are several points to be noted about their methodology, the most important of which are the following:

1. They show a lack of importance to Tawheed Al-'Ibaadah,¹ which is the most important matter in Islaam, since the Islaam of an individual is not valid without it.
2. They remain silent and concede to the people in their performance of major Shirk, supplication to other than Allaah, performance of tawaaf around graves, making oaths to the dead in the graves, sacrificing in their names and so on.
3. The founder of this methodology was a Sufi. He had a connection with Sufism to the point that he gave bay'ah (oath of allegiance) to 'Abdul-Wahhaab Al-Khusaafee upon (following) his Khusaafee Shadh-lee order.
4. The presence of innovations amongst them and their worshipping Allaah through them - even to the point that the founder of this methodology acknowledged that the Prophet (Sallallahu 'alaihi wa sallam) would attend their gatherings of dhikr and that he (Sallallahu 'alaihi wa sallam) would forgive what past sins they had committed, as is found in his saying:

"May Allaah bless the one who upon light in which he appeared
To the worlds, and so he surpassed the sun and the moon
This habeeb (i.e. Muhammad) along with his beloved has gathered
And pardoned everyone in what sins they did in the past."

¹ **Translator's Note:** This is the category of Tawheed related to the Oneness of Allaah in the worship that is performed to Him, i.e. that we worship only Allaah and no one else.

5. They call to establishing the Khilaafah and this is an innovation because the Messengers and their followers were not entrusted with anything except to call to Tawheed. Allaah says:

"And We have indeed sent to every nation a messenger, (saying to his people): **'Worship Allaah and avoid the taaghoot** (false deities)."

[Surah An-Nahl: 36]

6. They have a lack of Walaa and Baraa (loyalty and disowning) or a weak form of it. This is made clear in their call to bring closeness between the Sunnis and the Shee'ah. And their founder was quoted as saying: "We will cooperate with one another in what we agree on and pardon one another in what we disagree on."

7. They hate and despise the people of Tawheed and those who adhere to the Salafee Way. This is made clear in their talk concerning the Saudi state, which is founded upon Tawheed and which teaches Tawheed in its schools, institutes and universities. And it was made clear in their killing of Jameel Ar-Rahmaan Al-Afghaanee just because he called to Tawheed and because he had schools in which he would teach Tawheed.

8. They pursue the mistakes of the leaders and expose their faults - whether true or false - spreading them amongst the youth in order to make the leaders appear hateful to them and so that they can fill their hearts with contempt against them.

9. They hold detestable partisanship to the party they ascribe themselves to. So they show friendship based on this party and they show enmity based on this party.

10. They give their oath of allegiance to work for the Ikhwaani Manhaj according to the ten conditions that the founder has set forth. And there are other issues of concern, which perhaps can be dealt with at a later time.

The Qutubees

They are a people that have read the books of Sayyid Qutb and accepted what is in them from truth and falsehood. So you will find them defending Sayyid Qutb when someone criticizes him, even if the truth is with the one criticizing.

It is well known that Sayyid Qutb was not from the men of religious knowledge. His original status was that he was an author. Then he adopted the beliefs of the Ash'arees - the belief of ta'weel (misinterpretation of Allaah's Attributes), as did others among the learned people from Egypt. He has serious and vile errors, which the people of knowledge have refuted and exposed. But when they expose these errors, this results in the rage of the Qutubees befalling them by way of their criticizing, speaking ill and discrediting them. So Allaah is sufficient for us and He is the Best of Guardians.

So the basic principle is that: Men are known by way of the Haqq (truth) and the Haqq is not known by way of men. So it is obligatory on us to accept the truth and to worship Allaah, Lord of all worlds, by it, and to abandon everyone that treads an innovated methodology. And we must place as our role model, the Messenger of Allaah (Sallallahu 'alaihi wa sallam), his Khulafaa, his Companions, and those who followed them amongst the Imaams of guidance. And Allaah is the One who grants success.

The Suroorees

The definition of the people who adhere and ascribe to this methodology: The Suroorees are a group of people or a sect that ascribe themselves to Muhammad Suroor Zayn-ul-'Aabideen. They have some aspects of the Sunnah and some aspects of Bid'ah (innovation) in them. The most important characteristics that can be noted from them are:

1. They attack the rulers and speak about them in a manner that results in evil, corruption and danger. It appears that they declare the leaders to be disbelievers, but this can only be understood by way of their circumstances and actions and cannot be picked up from their words. This is since the path they take is the path of the Khawaarij or close to it, knowing that the religious texts state the obligation of hearing and obeying the rulers.

And our rulers in this land (of Saudi Arabia) are Muslims - all praise be to Allaah. They use Allaah's Legislation for judging in their court systems and they establish the prescribed punishments (hudood). So declaring them to be disbelievers or talking about them in a manner that leads to revolting and rebelling against them is considered a great form of causing corruption. Due to this, we must warn against those who adhere to this methodology or rid ourselves from them, especially since they have attacked the scholars of this land by reviling them, making slanderous remarks against them and accusing them of betraying the Deen. This matter indicates what they are behind.

2. They call to Jihaad, but they do not intend by it the Jihaad against the disbelievers. Rather it seems like they intend by it to change the leaders, knowing that we cannot rid the leaders of their errors. And we do not claim that they are infallible however we say: It is obligatory to obey them and to advise them in a private manner because they are Muslims. And the Prophet (Sallallahu 'alaihi wa sallam) forbade us from rebelling against the leader unless the one rebelling sees clear disbelief upon him by which he will have a proof from Allaah in the matter.
3. They claim that the scholars in this land do not understand the current affairs. And they can be refuted by the fact that the Muftees and the judges do not issue a fatwa in a single issue nor do they judge in a single matter except after coming to know its state of affairs, which encompasses it, such as the cause, the conditions for the ruling and its effects. So whoever claims that these scholars and judges do not understand the current affairs then he has wronged himself and spoken what is not permissible for him to say. As for knowing the plans and schemes of the enemies and so on, then this falls under the jurisdiction of each country's army.

Jamaa'at-ut-Tableegh

They are a people that follow Muhammad Ilyaaas, the founder of this Jamaa'ah.

A biography of the founder:

Muhammad Ilyaaas was born in 1302H. He memorized the Qur'aan and read the Six Collections of Hadeeth.² He was upon the Deobandi methodology, taking the Hanafee madh-hab, the Ash'aree and Matureedee Creed and the Sufi way. They have four Sufi orders amongst them:

1. The Naqshabandees

² **Translator's Note:** The hadeeth Collections of Al-Bukhaaree, Muslim, Abu Dawood, At-Tirmidhee, Ibn Maajah and Ahmad.

2. The Sahwardees
3. The Qaadirees, and
4. The Jishtees

Saikh Muhammad Ilyaas gave the Sufi bay'ah (oath of allegiance) to Shaikh Rasheed Al-Kankawhee, then Shaikh Rasheed As-Saharanpuree renewed it with Shaikh Ahmad As-Saharanpuree who certified him to take oaths of allegiance. Muhammad Ilyaas would sit in detached isolation (khalwah) by the grave of Shaikh Nur Muhammad Al-Badaayunee, in what is known as the Jishtee Muraaqabah (self meditation). And he would go out to the grave of 'Abdul-Qudoos Al-Kankawhee, the one who forced the ideology of wahdat-ul-wujood³ on him. He resided and taught in Delhi and passed away in 1363H.

Circumstances that brought about the start of the movement:

Shaikh Abul-Hasan An-Nadwee saw that Muhammad Ilyaas took refuge in this way of giving Da'wah when the ways of blind-following failed to rectify the people of his region. Shaikh Miyaan Muhammad Aslam quotes one of Ilyaas' sayings that he received kashf (mystic disclosure) to follow this way through a dream in which he was inspired with a new tafseer (interpretation) of Allaah's saying:

"You were the best nation brought out for mankind, commanding good and forbidding evil and believing in Allaah." [Surah Aali 'Imraan: 110]

And it was that going out (khurooj) to call people to the way of Allaah cannot be realized by staying in one place based on Allaah's word "**brought out**" and that one's Eemaan increases by going out in this khurooj based on Allaah's saying: "**and believing in Allaah**" after having said: "**brought out for mankind.**"

The following can be noted from what has just been mentioned:

1. The Qur'aan is not interpreted by makshoofaat (mystical disclosures), and by Sufi dreams, of which the majority of them, rather all of them come from the inspirations of the Devil.
2. It is apparent from what was stated previously that the founder of this Jamaa'ah was engrossed in Sufism from head to toe. This is because he gave two oaths of allegiance on it and was tested by its false beliefs and because he would spend his time sitting by the graves of Sufis.
3. The founder of this Jamaa'ah was a qubooree (grave worshipper) and a khuraafee. This is clear from his saying: "...and he would sit in detached isolation (khalwah) by the grave of Shaikh Nur Muhammad Al-Badaayunee." And concerning the second person, he mentioned that he forced the ideology of wahdat-ul-wujood on him. So his being attached to the grave of the one who forced the ideology of wahdat-ul-wujood on him is without doubt a clear proof that he held that same belief.
4. Those who believe in wahdat-ul-wujood claim that Allaah embodies Himself inside the attractive woman - and refuge is sought from Allaah! This is a matter that has reached the highest level of repulsiveness. May Allaah give them what they deserve of His curses and wrath!

The methodology of the Jamaa'at-ut-Tableegh can be summarized in six issues or

³ **Translator's Note:** Wahdatul-Wujood is the belief that Creator (Allaah) and the Creation is one existence.

six principles or six characteristics:

1. Actualizing the statement of Tawheed: "*Laa Ilaaha Illaallaah Muhammadr Rasoolullaah*" (There is no deity worthy of worship except Allaah and Muhammad is His Messenger)
2. Praying with full submissiveness and humility
3. Knowledge of the Virtues (*Fadaa'il*) and not the Fiqh issues (*Masaa'il*) along with knowledge of dhikr
4. Showing generosity to the Muslim
5. Correcting the intention
6. Calling to Allaah (i.e. Da'wah) and going out (i.e. khurooj) for that purpose in the Way of Allaah upon the tablighi manhaj.

There is an objective behind each of these six principles or characteristics as well as a virtue to be attained. So for example the objective behind (*Laa Ilaaha IllaAllaah*) is to: "Eradicate the corrupted yaqeen (Certainty) from the heart while placing the correct and valid yaqeen into the Essence (dhaat) of Allaah." They really intend the belief of wahdat-ul-wujood with this.

Point to be noted about Jamaa'at-ut-Tableegh:

1. The founder of this Jamaa'ah was raised upon Sufism and gave two oaths of allegiance on it.
2. He would position himself by graves, waiting to receive Kashf (Sufi mystical disclosure) and meditative ideas from the deceased inside them.
3. He would perform the Jishtee Muraaqabah (self meditation) at the gravesite of 'Abdul-Quddoos Al-Kankawhee, who used to believe in wahadat-ul-wujood.
4. The Jishtee Muraaqabah is to sit by a grave for half an hour of every week, covering the face and reciting this dhikr: "Allaahu Haadiree, Allaahu Naadhiree."⁴ This statement or this action if done sincerely for Allaah is an innovation. And if it is done for the person in the grave then it is committing Shirk with Allaah. And the last of the two is what is most evident.
5. They have four of their graves located in the masjid from where their Da'wah emerged.
6. The founder of this Jamaa'ah believed in Kashf.
7. The founder of this Jamaa'ah was a grave worshipper.
8. The Tablighis perform their worship with an innovated form of dhikr, done in the way of the Sufis. This is by splitting up the statement of Tawheed (*Laa Ilaaha IllaAllaah*).
9. Whoever cuts off the negation part of the Statement of Tawheed from its affirmation part intentionally, by saying "Laa Ilaaha" (only), then this necessitates the fact that he has committed disbelief. Shaikh Hamood At-Tuwayjiree stated this, quoting it from the scholars.
10. They make it permissible to wear amulets that have on them mystical

⁴ **Translator's Note:** This has something with the meaning of "Allaah is my ever-Present Accompanier, Allaah is my Watcher"

writings and names of unknown people, which probably are names of devils! And this is not permissible.

The Salafee Manhaj

1. We worship Allaah by way of Tawheed. So we do not supplicate to anyone besides Allaah nor do we seek refuge in anyone besides Him in matters of bringing about good or repelling some harm. We perform worship by having hatred and enmity for the polytheists. However, we are obligated to call them to Tawheed first and clarify to them that there is no Islaam without Tawheed and that whoever calls unto other than Allaah has committed disbelief. So whoever persists after that, then at that point we are obligated to distance ourselves from him and hate him for the sake of Allaah.
2. The Creed of the Salaf is established upon the principle that: "**Allaah is described with what He has described himself with in His Book and upon the tongue of His Messenger** (Sallallahu 'alaihi wa sallam), **without resorting to tahreef, tamtheel, tashbeeh, ta'teel or ta'weel.**" ⁵
3. We affirm for Allaah the best of Names, which He has affirmed for Himself and which He has praised Himself with, whether they are mentioned in the Qur'aan or the Sunnah.
4. We believe that there is no path towards achieving Allaah's contentment, or a way towards Paradise, except through the Way of Allaah's Messenger (Sallallahu 'alaihi wa sallam). And whoever seeks a way towards gaining Allaah's contentment through other than the Way of Allaah's Messenger, then he has gone astray and been blinded from the truth. And he has lost in this world and the next.
5. We believe that the Legislation of Allaah is what has been brought down through the two revelations: The Book of Allaah and the Sunnah of His Messenger (Sallallahu 'alaihi wa sallam). This is what our Lord has indicated in his saying:

"Then we placed you on a Sharee'ah (Legislated System) based on Our Command, so follow it, and do not follow the desires of those who have no knowledge." [Surah Al-Jaathiyah: 18]
6. We believe that the Qur'aan is the Speech of Allaah, which was revealed and not created, and that the Sunnah is what explains and clarifies it. The Qur'aan is interpreted by the Sunnah and by the interpretations of the Sahaabah (Companions) and those who followed them in goodness. So the interpretation of the Qur'aan is by way of the narration, meaning by way of the Sahaabah, the Taabi'een and the Ahaadeeth concerning it. And the books that contain these interpretations are the ones we are obligated to acquire and read, such as the Tafseer of Ibn Jareer, the Tafseer of Ibn Katheer, the Tafseer of Al-Baghawee, the Tafseer "Ad-Durr Al-Manthoor" of As-Suyootee and so on.
7. We are obligated to take the Sunnah according to the way of the Muhadditheen - in terms of their authenticity or weakness. So we take what is found to be

⁵ **Translator's Note:** These are forbidden acts committed against Allaah's Names and Attributes. Tahreef means to change or distort the wording of Allaah's name or attribute. Tamtheel and tashbeeh means to give a like resemblance to a name or an attribute. Ta'teel means total denial of a name or an attribute. Ta'weel means to misinterpret a name or an attribute, thus changing its meaning.

authentic and leave off what is weak.

8. We worship Allaah by obeying the rulers, as long as they are Muslims who seek judgment through Allaah's Legislation and who establish the prescribed punishments, and as long as they establish the prayer. Obeying them is an obligation even if they commit oppression. And whoever says something contrary to this and makes it permissible to revolt against the Muslim leader, even if he may be oppressive, then he is an innovator and a deviant. And it is obligatory on the Muslim scholars to refute this statement of his and to expose his deviance.

9. We hold that it is not permissible to spread the faults of the leaders, because doing this influences and brings about trials and afflictions (fitan), and causes them to spread.

10. We are obligated to worship Allaah through the Sunnah, by following it and by loathing innovations and the innovators. This is based on the Prophet's saying:

"Whoever does a deed, which is not in accordance to our affair (i.e. the Sunnah) is rejected."

And in another narration:

"Whoever introduces into our affair (Sunnah) that which isn't part of it is rejected."

This is a summary and some brief words on the Creed of the Salaf, which we are obligated to accept and follow if we truly want salvation and the truth. And we must renounce those opinions of men, which cannot be traced back to any source of evidence, since men are known by way of the truth and the truth is not known by way of men.

Lastly, we must beg and implore Allaah to show us the truth as true and enable us to follow it, and to show us the falsehood as false and enable us to avoid it. Indeed Allaah is Responsible for that and Able to make it happen.

And may the peace and blessings of Allaah be on Muhammad - the best, most dutiful, most pious and purest of creation - and on his family and his Companions.